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FOR THE GOSPEL MESSENGER.

SERMON NO. XXXVII.

ON THE PRIMITIVE CHURCH.

Acts ii. 42.

"And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

WE have here a beautiful picture of the primitive Church, drawn by the pencil of inspired truth, and remarkable for that hallowed simplicity which characterized the first disciples of our blessed Lord. It is a picture which we cannot too attentively contemplate. The more we are conformed in our faith and practice to the Church, in the Apostles' days, the nearer we shall approach to perfection. They had been but a little while deprived of the personal instructions of Christ, the Holy Spirit had been recently and abundantly poured out upon them; there had been no time for the growth of human corruptions. Under these circumstances it is reasonable to suppose, that the primitive Church was correspondent to the will and precepts of the Lord, and worthy to be imitated, so far as the situation of things would permit, in all succeeding generations.

In discoursing, therefore, from the words which I have selected for the guide of our meditations, it will be my endeavour to ascertain in the first place, who they are of whom the narrative speaks; and then, enlarge upon the particular things which the text relates concerning them.

When that power from on high, for which the Apostles' were commanded to wait in Jerusalem, had been visibly poured out upon them on the day of Pentecost, we find them assembled with the disciples, in number about an hundred and twenty. In the midst of these, Peter, standing up with the eleven, delivered the first apostolic sermon, of which we have any record. It was a sermon worthy of him upon whom Christ had said he would build his Church. Its effects fulfilled this extraordinary promise. His audience were affected to the heart, and anxiously inquired of him, and the rest of the Apostles, what they should do. Upon being instructed by Peter in the nature and necessity of baptism, and of that faith and repentance which would qualify them to receive it,

they were baptized by the ministry of the Apostles; and in that day, there were added to them three thousand souls. Now these are they to whom my text refers; these who by baptism had been incorporated into the mystical body of Christ, and desired to be saved through his mediation. They were all the members of the primitive Church.

Let us then proceed to consider particularly, what the Holy Ghost hath recorded concerning them. "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

By the Apostles' doctrine we are to understand, that "form of sound words first delivered unto the saints;" that gospel which they had received of the Lord Jesus, and were commanded to preach to every creature. It is called the Apostles' doctrine, because of their authority to teach and explain the principles of christianity. As yet, there was no written word of the New Testament. But the Holy Ghost called all things to the remembrance of these first ministers of our Lord, whatsoever he had spoken unto them, and guided them into all truth. They, therefore, were the "priests," of whose "lips" the people were to seek "knowledge." Their doctrine was the doctrine of Christ. In this doctrine the primitive Church continued steadfast, that is, they were constant in their attendance upon it, single-hearted in their reception of it, and steady in their adherence to it. They were not moved from it by any seducing principles of unqualified teachers, nor by any specious reasonings of their own minds; listening to the Apostles as to the ambassadors of Jesus, they received their word in the love of it, and grounded and settled in the faith they taught, were ready to seal their assent to it with their blood.

The fellowship, in which they continued steadfast, admits of a more various explanation. It may signify that spiritual and mysterious union by which they were related to Christ, and members one of another; or it may refer to that mutual communication of their temporal comforts and cares, which was so beautiful a feature of the primitive Church. It is probable that, the word in its connexion with the text embraces both these significations. "They were of one heart and one mind," neither said any that aught of the things which he possessed was his own. They jointly participated the blessings of the gospel, and had the same care one for another which they had for themselves. It was this noble disinterestedness, this union and love, this unexampled charity, that attracted towards the first Christians the admiration and favor of all the people. Such a communion exists between the sincere disciples of the Redeemer in every age. They have a fellowship in their faith, they have a fellowship in their hopes, they have a fellowship in their joys, and though a community of goods is scarcely a practicable, certainly not a requisite thing, yet have they in effect a fellowship in their temporal concerns. For what Christian who hath this world's goods, can see his fellow-christian in want, and withhold from him the things which are needful for the body, without

violating his relation to Christ, and to the members of his body? If this sacred fellowship of the Church were more manifest to the world in the lives of its members, it would contribute not a little to the reputation of Christianity, and much to the happiness of its professors. How lovely is the picture of the manners of the first disciples, which is preserved in the chapter from which the text is selected. Read it, my brethren, at your leisure. Contrast it with the diversity of opinion, the wavering faith, the pride, and above all, the enormous selfishness, which mark the present day, and you will perceive one cause of the prevalence of infidelity; and one reason, why Christians themselves, are unacquainted with half the felicities of their faith.

Among those, who revered "the Apostles' doctrine," and continued holy fellowship, we should expect to find a fondness for social worship, and a readiness at all times to commemorate the love of their Lord, and the ties of their relation to each other. Accordingly, of the primitive Christians, it is added, that "they continued steadfastly in breaking of bread, and in prayers. We do not find, so long as the temple continued standing, that the disciples of our Lord absented themselves from it at the hours of prayer. For many reasons, they conformed, at first, to the religion of their country, so far as it was not incompatible with the principles of their faith. But at stated times, particularly on the first day of the week, they assembled together for the purpose of Christian worship. We find always with them, one or more of the ministers to whom Christ had given charge of the tidings of salvation. In their employments when assembled together, we have a model of the proper services of the Christian sanctuary. They are, prayer in the general sense of it, including all parts of devotion, and the celebration of the Lord's supper. To these was added, the preaching of the word, for the edification of the people. Sacraments could not have been administered but by persons appointed to the office. And as none had been yet appointed by men, we necessarily conclude, that the ministry in the primitive Church, was of Christ's appointment. It should seem, too, from the text, as well as from many other passages of scripture, that it belonged to them to declare the doctrines of the gospel. From which two facts, from the nature of things, and from the practice of succeeding ages, we may reasonably infer, that they also led the devotions of the congregation. Such was the worship of the first Christian Church. There are two things in their conduct worthy of particular observation; that they all attended steadily upon the services of public worship; and that they never failed, when they were assembled together, to unite in the celebration of the holy sacrament.

Nature dictates that men, who are social beings, who enjoy common blessings, and are liable to common evils, should render a social worship to the Almighty. How much more then is it the duty of Christians, who have received one common salvation, to assemble themselves together, that they may acknowledge their common Lord, and, through his name, render to the ever blessed God, the homage

which he claims of his adopted children. Accordingly, in the purer ages of the gospel, every member of the Church was present in the assembly of the saints. It was part of their life to attend upon the public service of their God; they were not content, like many of their degenerate posterity, with occasionally visiting the sanctuary; but every Lord's day were with one accord, in one place. And doubtless, they found the advantage of it. For "blessed are they who dwell in thy courts, they will be always praising thee;" "where two or three are gathered together in thy name, thou art there in the midst of them."

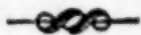
Whenever the primitive Christians assembled for the purpose of public worship, they all joined in the celebration of the Eucharist. This appears to have been a principal object of their meeting together, on the first day of the week. Every man who relied for salvation on the office of the Redeemer, felt it his duty, in the way which the Redeemer had appointed, to commemorate his death, and, consequently, qualified himself to discharge this duty worthily. Impressed with the greatness of the salvation which had been wrought for them, filled with reverential affection for the Being who, through the sacrifice of himself, had obtained this salvation, it was their most pleasant social employment, to place before their God, and each other, the hallowed memorials of his death, and in these memorials, the pledges of his, and his Father's love, and in this love, the ground of their obligation to love one another. Yes, this sacrament, to which once in the month a very small part of the Christian community is persuaded to come, was, in the ages of primitive purity, administered every Lord's day, to all who by baptism had been made members of the Church.—Happy period of uncorrupted Christianity! It is no wonder, that to a Church like this, "there were added daily, such as should be saved."

I will detain you, my brethren, to make but one or two general observations upon what has been said.

In the solemn declaration of our faith, which we make every Sabbath day, we profess a belief in the holy Catholic Church. What this Church is, it becomes us therefore clearly to understand. After all that human ingenuity has said about it, the best information upon the subject is contained in this chapter of the Acts. It is here, for the first time, that we are introduced to the Church. And what do we find in it to distinguish it from the rest of the world? We find a ministry appointed by our blessed Lord; the sacraments of baptism, and the Lord's supper; the word of God preached and heard; and social worship with the holy fellowship which it implies. Wherever these same things are in this, and in every age, there we may be sure is the Church of Christ. It rests upon this "foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner stone."

Again, the peculiar privileges of the Church are not to be found out of it, nor may we expect to find them in it, without a conformity to its spirit and requirements. Are there any, then, present, who are yet aliens to the commonwealth of Israel, and strangers to the

covenant of promise? What words can the preacher address to them, but those of St. Peter:—"repent and be baptized in the name of the Lord Jesus for the remission of sins, and ye shall receive the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call."—To those "who by baptism have" already "put on Christ," what lesson more instructive and affecting, can be given, than is held out to them in the beautiful description of the primitive Church contained in my text. "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."



FOR THE GOSPEL MESSENGER.

ANSWER TO A BIBLE QUESTION,

In the Gospel Messenger for April.

Why was it necessary that our Lord should assume the human nature?

The Deity, being infinitely happy in himself, is induced by his perfect benevolence, to communicate this happiness to vast multitudes of creatures, whom he has formed capable of enjoying the manifestation of his character. He has been pleased to display to the "principalities and powers in heavenly places," the riches of his mercy, in the forgiveness of fallen man, who, having rebelled against his holy law, had incurred the dreadful denunciations of his wrath against sin, and rendered himself incapable of future obedience. His infinite justice required an atonement, of which, from the corruption of his nature, man was utterly incapable. The perfection of the divine character, forbids that he should exercise one attribute at the expense of another. Man must therefore have remained forever under the curse, denounced against all transgressors, had not the wisdom of God provided a way, by which, to satisfy his justice, and unite it with mercy, in the salvation of sinners. "God so loved the world," that notwithstanding its obstinate enmity against him, he gave his only son to save it, by enduring all the evils consequent to sin, and by making his "soul an offering for iniquity." But as the divine nature cannot suffer, it was necessary that the Son of God should be clothed with humanity, before he could be "wounded for our transgressions." "Without shedding of blood there is no remission of sins." The blood of inferior animals had no efficacy, that of man was polluted, and therefore unavailing. It was necessary that the Son of God should also become the Son of Man, that he might sanctify the human nature, and in it make an acceptable sacrifice, the dignity of his divine nature giving it that value, which rendered it a sufficient atonement for the sins of the whole world.

It was necessary that he should assume the human nature, in order that he might become subject to the law, and as the repre-

representative of mankind, render the sinless obedience it required, and thus by his infinite merits, obtain for those who trust in him, that immortality of happiness which they had forfeited. "For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous." The all-sufficient atonement being provided, a High Priest was required to offer it to God, and to make everlasting intercession before his throne. It was necessary that he should be "touched with a feeling of our infirmities," therefore, "it behoved him to be made like unto us in all things, sin only excepted." As sinners cannot be saved unless they "hold fast their confidence in him," how indispensably necessary was it, that he should partake of their nature, that they might be assured of his sympathy in their trials, and his compassion for their infirmities. He who pleads for them is their brother, "in whom God is well pleased," and to whom he will refuse nothing, because, being "the brightness of his Father's glory," he has clearly manifested it to the assembled universe, by the harmonious display of his attributes. With what intense interest, what holy rapture, must the heavenly hosts have beheld this perfect development of the character of their ever-glorious God!—As our Prophet, and the last who was to be sent to reveal the will of God to his blind and erring creatures, it was necessary, that, having delivered his holy precepts, he should illustrate and enforce them by example. If God had taught us by an angel to forgive our enemies, we should have been satisfied if we refrained from all harshness of manner, without an attempt to overcome the bitterness of spirit. But, while contemplating the spotless example given us by our Lord, we behold him on the cross, praying for those who were inflicting the most excruciating torture of body, and the no less bitter agony of soul, who is not convinced that with our hearts we must "love our enemies," and "overcome evil with good." These precepts cannot be fulfilled by man in his own strength, but we are assured, that as the "Fulness of the Godhead" condescended to dwell in the flesh, for the purpose of giving us the most forcible instruction, he will make such communications of his divine strength, as will enable us to do all that he requires of us. Having delivered us from the bondage of Satan, we have become subject to him, and as our King, it was necessary, that in our nature he should engage with, and conquer all our enemies. By submitting to death, he redeemed us from "him who had the power of death," and by rising from the dead, he declared his victory over him, he triumphed over the grave, and divested death of his terrors. Though we are warred against by "principalities and powers," their assaults have no power to hurt us. "Through our King we are made more than conquerors." When our toils are over in this world, we gently "fall asleep," believing, that as our Lord, in his human nature, is exalted to the heavens, "we shall awake in his likeness," and follow him to the mansions he has prepared for us. We defy the power of death, for we know that our "life is hid with Christ in God."

TO THE EDITOR OF THE GOSPEL MESSENGER.

"On a Difference between the Prayer Book and Bible."

Your correspondent *Senex*, in the last number of the *Gospel Messenger*, has brought to the view of your readers, an error in the Book of Common Prayer, which, probably, had escaped their notice, as, I confess, it had done mine.

A discrepence is found between the Book of Common Prayer, in the epistle for the first Sunday after Easter; and 1 John v. whence it is taken; where the 12th verse reads thus: "He that hath not the Son of God, hath not life;" but the last paragraph in the epistle reads: "He that hath not the Son, hath not life." I have no doubt the omission of the words "*of God*," originated in the carelessness of some former printer in England; and I can very readily conceive how the error, once made, would, probably, be perpetuated, by following preceding editions of the Prayer Book, instead of comparing the Gospels and Epistles with the Scriptures themselves.—I have examined several editions of the Prayer Book published in England, and all of them have the error in question, except a French translation printed in London, in 1776.

It is not a little remarkable, that this error should have remained so long undetected. It exists in what is usually called, *The Proposed Book* of 1785, and in Hugh Gaine's *Standard edition* of 1793; but it is still more remarkable, that it should have escaped the research of the very highly respectable and learned Committee, who were appointed by the General Convention of 1820, to publish an edition of the Book of Common Prayer, which should be considered by the Church, as the *Standard edition* of that Book. They state in their report to the General Convention of 1823, (See *Gospel Messenger*, I. p. 124,) that they had published an edition from certain stereotype plates, "after they had been carefully examined for the purpose of correcting and supplying errors and omissions, &c." This edition was published in Philadelphia, with the certificate of the Committee, dated "September 2d, 1822," and declared to be "the Standard Edition," of the Book of Common Prayer. In this edition is found the error under consideration, and likewise another, in the Collect for "Tuesday in Whitsun Week;" which begins thus: "O God, who at this time didst teach," &c. instead of: "O God, who *as* at this time," &c. as the Collects for the preceding Sunday and Monday have it, and as the sense of the passage evidently requires. As the latter must be considered a typographical error, so, I conclude the former to be one likewise. But be this as it may, the error ought to be corrected.

I cannot, however, agree in opinion with *Senex*, that the doctrine of our blessed Lord's divinity, loses some of its evidence by the omission of the words "*of God*;" because the antecedent verses have sole reference to the Son of God, and cannot be understood of any other. And besides, the Unitarians call the Saviour the

Son of God, as often, probably, as the Trinitarians, although with a very different understanding of his nature; and the passage as it stands in the Bible, would not be likely to change their views on this important subject, were it correctly printed in the Epistle; so far, therefore, as doctrine is concerned, the error is harmless. This, I think, confirms the opinion, that the omission was altogether accidental.

SCRUTATOR.



TO THE EDITOR OF THE GOSPEL MESSENGER.

LINGARD'S HISTORY OF ENGLAND.

While the Roman Catholic, and even some Protestant, Journals in England, speak of Lingard's History in terms of unqualified approbation, there are others which entertain of it a very different opinion; and however willing these may be to acknowledge the erudition and industry of the author, yet they cannot concede to him the merit of an impartial historian. That your readers may see the opinion of the London Quarterly Review, I must ask a place on your pages for the subjoined extract:

"Dr. Lingard's History of England (the third and fourth volumes of which are the great authority among the Roman Catholics on our present subject) is written with great care and skill. The author has studied the art of composition in the school of Hume and Gibbon, and has used the consummate artifice, which they employed against Christianity, to the disparagement of the Protestant religion of this country. His purpose is effected rather by the general tendency of the whole narrative, than by particular mistatements, which, as they are open to contradiction and unanswerable detection, are infinitely less dangerous, than the system, long and constantly pursued, of perceptible, yet scarcely definite, misrepresentation. He wears away the foundation rather by the perpetual droppings of insinuation, than a bold and regular attack, which may be fairly met and repelled. Undue consideration, in one part, is attached to particular incidents; in another a partial shifting and delusive light is thrown upon important facts, so as to fling them back into obscurity. Here all is told, there a plausible excuse is given for compression or omission. The Marian persecutions are too horrible to detail, but the most dreadful circumstances in the fate of the missionary priests are studiously selected. The general leaning to the authority of Popish writers is occasionally qualified by a partial distrust, or even a total rejection of their testimony. Probabilities are weighed on each side with scrupulous exactness, but while all our attention is concentrated on the accuracy with which the weights are adjusted in the separate scales, we scarcely perceive that the author has given a latent inclination to the beam. But the greatest skill is shown, as by his able predecessors in this mode of historical writing, in managing the interest, and exciting

the enthusiasm of the reader. While he is captivated with a specious appearance of fairness, the argument on the one side is completely neutralized by an insidious qualification, while on the other, the warmth of admiration or the emotion of pity is left unalloyed, or cherished with new excitement. Thus the extreme youth of Edward the Sixth, and of Lady Jane Gray, is artfully introduced, in order to throw a doubt on the exquisite perfection of their characters; while every palliation which the most excessive charity can admit, every point which can turn to the praise of Mary the First, is paraded with anxious fidelity. Compare the account of Anne Boleyn with that of Mary Queen of Scots; observe the manner in which the more questionable guilt of the former is impressed upon the reader, that of the latter softened, doubted, obscured: look to the execution of each, equally unjust and barbarous; with what equity is the demand upon our commiseration advanced? with what fairness is the latter elevated into a heroine and martyr; the former degraded to a criminal, suffering indeed a cruel fate, but with little claim upon our sympathy? After all, the whole work is by no means so effective as might be expected; the overstrained pretension to candour excites distrust; the tone appears dispassionate, not because the mind of the author is naturally temperate, or is resolved to be impartial, but because it is full of suppressed rather than subdued passion; the very speciousness and elaborate plausibility have in them something suspicious; and while the author strains every nerve to convince us of his indifference to all but truth, it is impossible not to feel as we read, that we are occupied only with the artful statements of a very zealous partizan."—(*Quarterly Review*, Vol. 33, p. 5.—See likewise *British Critic*, for June, 1824.)



RELIGIOUS LIBERALITY.

The Editor of the *Episcopal Watchman* has the subjoined sensible remarks, in his Review of Bishop Hobart's sermon, preached at the consecration of Bishop Onderdonk. The passage under review, is this; that the Bishop "in his endeavours for the general advancement of religion, will use only the instrumentality of his own Church."

"We approach this head," says the Reviewer, "with much timidity. Not because we have the slightest doubt of the obligation, or of the expediency, of the principle which it involves; but because it is one exceedingly exposed to the charge of illiberality and want of charity, and because it is one on which we are compelled to differ from some of our brethren and friends, whom we ever desire to hold in the highest veneration, and to love with an unfeigned love. But we are not permitted to suffer such considerations to weigh with us. It was the noble sentiment even of a heathen—"amicus Plato, amicus Socrates, sed magis amica veritas." And Jesus has said, *he that loveth father or mother more than me is not worthy of me.*

It is one of the errors of the day to suppose that charity, or, as the more favorite expression is, liberality, is often inconsistent with a firm adherence to the truth, and that, when it is so, the latter must at once be given up. We are taught by the wise man, to *buy the truth, and sell it not*—and we do not believe that any exception to this rule was ever contemplated, even though it were possible that charity should be the price. But, in matters of religion, surely it is not possible. It can never be required of a man to sacrifice his principles to charity, because true charity never would make such a demand. Charity has nothing to do with opinions. It is with men that she is concerned. Her sacred precept is *love your enemies*—but she does not command us to love their creed, or their practice; *do good to them that hate you*—but not a word about bringing our religious opinions into unison with theirs. How indeed can it be so? A man is as accountable for his belief, as for his practice, to God. Will God allow of this easy spirit of accommodation? And where would it end? The point which to-day is given up that we may be at peace with one, must to-morrow be resumed that we may not offend another. The standard of truth would vary with the wind. We might *halt*, not *between two*, but two thousand, *opinions*. Conduct like this would not be charitable in regard to man. In reference to God it would be positively sinful. Let it not be supposed, then, that charity towards man requires, or that duty to God will allow of, any union with Christians of other denominations in ecclesiastical matters, by which the principles and institutions of our own Church may be endangered. In all the intercourse of society they are to be regarded, as most certainly they are, as brethren and friends. We desire to interchange with them on all occasions, those tender charities of life which bind man to man. We walk with them the same rugged pathway of mortal trial, and we look with them to the same termination in immortal blessedness. As we desire that the time of our sojourning here should ever be thus passed in harmony and love, let us attempt no amalgamation in ecclesiastical concerns. They have deliberately adopted their mode of faith. We hold ours by the same conclusive tenure. If either of us can give up his own belief, and go over to the other, it is well. Short of this, there can be no “mixture of administrations,” that will not endanger collision. The attempt to approximate, not being deliberate and thorough, will lead to a wider separation. The honourable regard of those who agreed to differ, will give place to the fearful jealousies of those who still differ, in their agreement. The Christian love, in which each was contented to walk after the conviction of his own heart, will be exchanged for utter variance, and bitter and irreconcilable hostility. The iron and the clay, to use Bacon’s forcible similitude, might seem to cleave, but they never could incorporate. There is another evil, inseparable from all attempts at such amalgamation, and one of inconceivable moment. I mean the encouragement which it affords to that most false and dangerous opinion, that it is indifferent what a man believes, or to what denomination of Christians

he belongs. With what eye the God who ruleth over all, looks down upon the various denominations which distract the Christian name, it is not for us to say. Certain we are that no man can agree with all; and that no man can be justified in attaching himself to any one, but upon sincere conviction of the agreement of its faith and worship, its ministry and ordinances, with the word of God. How then, can he be indifferent to its distinctive principles? How can he appear to be so, and not give to the infidel and the scoffer occasion to triumph over the groundless distinctions by which the body of Christ has been divided?—Finally, we presume not to judge for others, but for the Bishops and Clergy of our own Church; having assented, at the solemn season of their ordination, to the clear and explicit declaration, “it is evident unto all men diligently reading holy scripture and ancient authors; that from the Apostles’ time, there have been these orders of ministers in Christ’s Church, Bishops, Priests and Deacons,”—“and no man shall be accounted, or taken to be a lawful Bishop, Priest, or Deacon, in this Church, (no Church is spoken of but Christ’s,) or suffered to execute any of the said functions, except he hath had Episcopal consecration or ordination,” we see not how any other offices, any other ordinances, any other worship, any other institutions, can claim to be recognized by them as valid and authorized, or how they can avail themselves of any other instrumentality, for the propagation of the Gospel, than that of their own Church.”



FOR THE GOSPEL MESSENGER.

REVIVALS.

The following remarks are copied from the *Biblical Repertory* for January last, pp. 52–53. They were delivered in a course of Lectures by the celebrated Dr. Tholuck, Professor of Theology in the University of Halle, and have been translated from the German, by the Editor of the *Repertory*. The subject of the Lectures is the “History of Theology in the 18th century,” and the 6th Section, from which the extract is made, is entitled, “the spirit of legal righteousness and hypocrisy which connected itself with this revival” of religion in Halle, and other places in Germany. F. F.

“In Halle it was often the case, that from the desire of bringing young men just arrived at the University to the knowledge of religion, they were called upon to attend all the devotional meetings. Too much nourishment produced satiety. Many who attended these exercises had no real love to religion, and were therefore, rather repulsed than attracted by this frequency. This excess of meetings, was peculiarly great upon the Sabbath. There was a devotional meeting in the morning for the citizens, another in the afternoon in the houses of the Professors, and in the evening in private families, besides three regular services in the Church. The spirit

of devotion could not easily be sustained through all this. The exegetical lectures also were always more or less practical and devotional. The students found it difficult to pursue their studies, and if they omitted any of the meetings, with a view of gaining more time for this purpose, they were looked upon with an evil eye. In some places, it was carried so far, that threats and stratagems, were employed to secure the attendance of the young people. Semler says, that when he was a student in the Gymnasium in Saalfeld, he was induced by threats and cunning to attend these meetings, and as soon as he had done so, congratulations were sent to his father, upon his conversion. The duty of prayer also was often made too mechanical. The orthodox party were accustomed to written forms, but the Halle school recommended extempore prayer. This was soon abused, and the ability to make a long extempore prayer, was regarded as the best evidence of piety. The Duke of Coburg, made the boys in the Gymnasium, pray before him, one after another, to see which of them were really converted, and worthy of receiving a stipend for the University."



KING OF PRUSSIA'S LETTER.

Extract of a letter from the present King of Prussia to his Sister; on the occasion of her changing her religion.

"For my own part, I can only, from the bottom of my heart, lament and deplore the gross error, the delusion, into which you have fallen. Assuredly, O most assuredly, you would have been safe from all risk of committing this dreadful act, had you, instead of giving your mind to the polemical writings of either Protestants or Catholics, read with care and attention your Bible, and in particular the New Testament. This is what I have done; for at a period of controversy some years ago, I endeavoured to make myself intimately acquainted with the peculiar grounds on which both religions rest, and for this purpose I applied myself assiduously to the Bible, and sought therein the doctrines taught by Christ and his Apostles. This investigation led me to quite the contrary conclusion to that at which you have arrived; for since then I have been more satisfied in my mind, and more than ever penetrated with the truth of the old evangelical system, as established by the Reformation and Luther, and by contemporaneous, or, at least, recently posterior systematic writings, in particular the *Augsburg Confession*, which, next to the Holy Scriptures, forms the foundation of the Evangelical Creed. This most strictly corresponds with the religion of Jesus Christ, as delivered to us by the Apostles themselves, and by the Fathers of the Church in the first ages of Christianity, before a Popedom existed. It was far from the intention of Luther to found a new religion. His only object was to purify the faith from the base alloy and dross which had been introduced into it by Popery, and which had accumulated to such an

extent, that more value was placed on this impure mass than on the genuine doctrine, which lay buried and almost annihilated under it. I did not hesitate to examine Catholic Missals and Catholic Catechisms, which I not only perused but studied. Against these I placed the old Evangelical Liturgies and Service Books of the first half of the 16th century, (that is, of the time of the Reformation,) compared them with each other, and thus again recognized the perfect accordance of the evangelical doctrines with the religion of Christ, and, on the contrary, the decided departure therefrom of the Catholic doctrines in many cardinal points. Nevertheless, there is much valuable matter in the Catholic Missals; but every thing good in them, Luther, or the authors of the Evangelical Liturgies, who laboured in his name, acknowledged and retained. Since then, however, the men of modern theories have ventured to undervalue all this, and to treat the question as insignificant. But the pure evangelical doctrine still remains untouched, and may easily be found by those who do not be-grudge the labour of seeking for it, as, in fine, has lately been done, the investigation having given birth to a renovation of the ancient Evangelic Prayer Book, of which, in its details, you probably know as little as you do of the old Liturgies of the time of the Reformation, the Augsburg Confession, and other writings of the same kind.

"This language will perhaps appear rude and unkind to you. It is probable, also, that it is not what you expected; for, according to what you state in your letter, you were confident that I could not in my heart blame your conduct, as what you had done was the result of mature consideration. But be this as it may, I can view the matter no otherwise than I have done. I speak as my heart dictates—good or ill, it must come out. If I be wrong, may God pardon me! May God also be with you, and forgive you, if your conviction lead you into error. For what is conviction, if it do not correspond with the word of God recorded in the Holy Scriptures? Nothing but deception and delusion."



LAY-PREACHING.

The following is part of a Sermon preached at Litchfield, Con. in October last, by the Rev. Mr. Stanton, of the Congregational Church. The discourse, it seems, was delivered at an ordination. The remarks in the following extract will be read with approbation by Churchmen. When we find such sentiments advanced by those who hold opinions very different from ourselves, have we not good reason to adhere with increasing attachment to that ministry which is maintained in our Communion, and which we believe to have been appointed by the divine head of the Church? The truth is, every departure from a divinely constituted ministry has ever been productive of evil; and many of those who commenced their ecclesiastical establishments upon the principle of perfect parity, and that any "good man might be a minister of Jesus Christ," have

discovered, and more will discover, the importance of adopting a different maxim — *Auburn Gospel Messenger*.

“Not every good man, who happens to think his endowments sufficient, and that he is moved by an impulse from above, has either a call or a warrant to be a preacher of the Gospel. He must pass through the ordeal which the Church has established to decide on the qualifications of candidates for Holy Orders. *No man taketh this honor unto himself but he that is called of God as was Aaron*. He must be officially invested as well as spiritually furnished. The impulse to which he is trusting may be all a delusion. He must not, like a thief and a robber, climb up some other way, but must enter in *at the door*. He must be clothed with the priestly garments before he can lawfully wait at the altar. The Levites must carry the ark, as God has most awfully decided by the breach which he made upon Uzzah, who rashly put forth his hand to prevent its jostling. A little attention to the sad history of this presumptuous intruder upon the prerogatives of the priesthood (who, it does not appear, had any evil design against the Levites, but probably thought that he was strengthening their hands and doing God service,) it would seem, were sufficient to fill the conscientious layman with dread when he thinks of assuming the station, and performing the services of a minister of religion;—a station, it is to be recollected, which is vastly more difficult to be occupied under the Christian dispensation, than that which fell to the lot of the sons of Levi under an economy of outward rites and ceremonies.

“In vindication of the practice of lay-preaching, it is not unfrequently said, that some laymen appear to be as competent to give religious instruction as the regular ministers of Christ. If it be so, which is a position, we are not at present inclined to controvert, let them *enter in at the door*. Let them be made ministers. But this, it is said, is not practicable in all cases; and shall the Church lose the labours of these men, which appear to be signally blessed, merely because they are not officially invested? We answer, most certainly. It is better to lose the labors of these men in the instance supposed, and labours of thousands besides, if their number should happen to be so great, than to go in opposition to the express declarations of heaven. *No man taketh this honor unto himself but he that is called of God as was Aaron*;—and as long as this passage remains an unsuspected portion of Divine inspiration, we should conceive ourselves bound to maintain that lay-preaching is unlawful, even should an angel from heaven come down to us and declare the reverse.

“Of laymen, who think they may preach, we ask for information; *who hath required this at your hand?* It is our unwavering conviction—and we are conscientious in the expression of it—that no real blessing can eventually result from unauthorized and unscriptural practices. Present appearances of good are often extremely deceptive, and measures, which at one time may seem to be powerful in advancing the cause of truth, in the end may be productive of consequences the most disastrous.”

INSIDIOUSNESS OF MODERN INFIDELITY.

The following forcible and just observations says the *Philadelphia Recorder*, upon the insidiousness of modern infidelity, in its opposition to the truth as it is in Jesus Christ, are from a Dutch pamphlet, by Mr. Da Costa, a Jew of an ancient Portuguese family, but a convert to the Gospel of Jesus, a distinguished lawyer, and poet. It is entitled, "The Sadducees." Leyden, 1824.

"The bold and shameless impiety of the licentious freethinkers in the last century was unmasked; and its horrible results sealed its condemnation. Infidelity, then took another banner, and put on a mask more hideous still. It has declined open violence, and has now recourse to dissimulation and stratagem. By means of a crafty and sophistical criticism, it has charged itself with the enterprise of twisting and unnerving the holy truths of the gospel; it has strained itself to the utmost, to make religious teaching the destroyer of religion, to attack the Bible by explaining it, to drive Christ out of Christianity, and the Holy Spirit out of the Holy Scriptures. And this is *Neologism*! The bastard, born of the adulterous union of false philosophy with the dead letter of the Bible!—

"No: the Gospel of Prophets and Apostles, the Gospel which the warm-hearted Peter preached, and the sublime Paul, and the celestial John, is not a system destined merely to reform, polish, and civilize mankind. It is the power of God, for the reconciling and regenerating of the lost sons of Adam: it is a divine strength, to draw them out of the depth of corruption and selfishness, and make them new creatures pleasing in the sight of God. It is not a bare system of morality, but a perfect plan of education for heaven. The God whom the Gospel proclaims, is not an imaginary divinity, feigned and figured by reason, ever insufficient and powerless in divine things; but He is the Being eternal, majestic, incomprehensible, whose holiness and justice can be appeased only by his infinite love and mercy. The Unity of the God whom the Moses', and the Davids, and the Elijahs; whom the Peters, and the Johns, and the Pauls, confessed and defended against the idolatry of the nations, is not a unity of man's arithmetic, an idea of man's mind, vague and indeterminate, petty and diminishing; but it is a Unity of Essence, manifested in Three Persons, the Father, the Son, and the Holy Spirit, into whose name we are baptized. Jesus Christ the crucified, he whom Paul made the only object of his faith and knowledge, is not the sage of Nazareth only, the best of men, the founder of a new religion, the patient martyr to seal the truth of his doctrine. No, Jesus Christ the crucified is the only begotten Son of God, by whom all things were created, visible and invisible. It is by a mystery sublime and impenetrable, that the Word became flesh, who was with God, and was God, God over all things, blessed for ever. He is the True One, who, being in the form of God, emptied himself and became obedient to the death

of the cross, that we might obtain by his blood redemption, even the forgiveness of our sins; that we, who could never have been saved and justified by the law, (that is, by such a perfect moral obedience as the justice of God requires of us, and of which we are from our birth morally incapable,) might obtain justification and eternal glory by faith in this Redeemer, after the likeness of whom we must be changed into new creatures. And all this is not of ourselves, but of pure grace, according to the election of God, who chose us in Christ before the foundation of the world, and who hath sealed us with his own image, by the power of his Holy Spirit. This Holy Spirit, who is God, produceth in us at once to will and to do, according to his good pleasure: so that we are indebted to the Holy Spirit expressly and peculiarly for our sanctification, as to the Son for our justification, and for our creation to the Father."



Feelings excited from witnessing a Baptism according to the custom of the English Church.

(From the British Colonist.)

MR. EDITOR.—I was this summer on a tour to the westward of Magog Lake, and putting up on Saturday night in a small village, where is an English Church, I made up my mind to tarry the next day, and attend divine service. Not liking their ceremonies before sermon, I waited till just as it was about to begin, before I went into the Church.—On returning to the Inn, an old man asked me why I came in so late. I frankly gave him the reason. He remarked, that "prayer is the chief business of a sinner in the house of God." I felt my pride wounded at it; but, added he, I beg you will go this evening—there is to be an adult baptism—it is a charming young woman—and it is her request that the rite may be performed in the afternoon, at the end of the second lesson.

I accordingly went early, and had an opportunity of witnessing the whole. The Priest read the Baptismal Service in a most feeling and impressive manner. It forcibly brought to my recollection the old man's remark; and in spite of me, I felt ashamed of having given occasion to make it. The young woman made her responses in a steady and audible tone of voice. She was handsome—and I thought I never before saw a female appear so interesting. *She was dedicating herself to God her Saviour!* When he made the sign of the cross upon her forehead, "in token that hereafter she shall not be ashamed to confess the faith of Christ crucified," I felt that it was not an unmeaning ceremony. Who need blush, even if the mark of the cross should remain visibly upon him? I thought I saw tears upon her cheeks, but it was the water of baptism. The minister pronounced her regenerate and born again—of water and the Spirit. I did not like the terms—but the water I saw—and the solemn shade of deep devotion that overspread her countenance

seemed to warrant the presence of the Holy Spirit also. Why should not he be present with his own rite? for into *this* name likewise is the Christian baptized.

She retired to her seat, and the minister went into the reading desk. He turned over a leaf in the book before him, and slowly and solemnly pronounced the words—"Lord now lettest thou thy servant depart in peace, according to thy word."—It struck me like an electric shock—I involuntarily turned my eyes upon the baptized person—she attempted to make the response—"for mine eyes have seen thy salvation,"—but she choked with emotion—the tears gushed from her eyes—and she hid her face in her handkerchief. The eyes of several others were fixed upon her—and the tremulous voice of the portly, venerable looking priest, told that his heart was not of stone. He faltered for a moment—but an ingenuous blush, flashed over his features and I thought he assumed a collected air of awful dignity which I never before witnessed. Surely said I to myself, God invests his ministers, while in the faithful discharge of their holy office, with a portion of his own honor. Had I been an infidel, methinks that scene had at once demolished all my strong holds of unbelief. An indescribable distress fell darkly upon my spirit—I *felt* myself a stranger to God—a sinner—a rebel—but a golden twilight seemed to hover over my soul—and I saw that God is gracious, else he had never sent man a religion from heaven—and a Saviour from his own bosom.

Reader!—Will you call this fiction? Be it so—but may "the sword of the Spirit which is the word of God" pierce your heart, and cut down the stubborn pride and unbelief that blinds it, to the glory of Gospel things. O, ye careless ones!—how often have ye witnessed these same things, without knowing they had ever happened! "Surely the Lord is in this place, and I knew it not."

A WANDERER.



Plan for the Expulsion of the Ten Commandments.

(From the Christian Observer for January.)

It may not be known to all your readers, that a plan has been for some time in progress for expelling the Creed, the Lord's Prayer, and the Ten Commandments, from the walls of our Churches. The eight-second canon enjoins, that they shall be set up at the east end of all Churches and Chapels, "where the people may best see and read the same;" and our bishops, very properly, will not consecrate a building where this canon has not been complied with: but our architects and decorators maintain that they disfigure the edifice; and in the parish of Chelsea, in particular, a controversy has been in progress on the subject, between the lovers of the Commandments and the lovers of the picturesque; the latter of whom urge, and very truly, that they might quite as well be ex-

punged at once, as be written in the manner which has been adopted in some of the new Churches; where the artist, by means of gilding, graining, and painting, has contrived to render them illegible, and, indeed, undiscoverable, except upon minute inspection. I trust that, wherever new Churches are built, or old ones "adorned and beautified," this innovation will be resisted; that the Commandments will be neither expelled nor eclipsed, but continue written in our sacred edifices—and spiritually on "the fleshly tables of the heart"—in a manner "in which the people may best see and read the same."

CANONICUS.

The writer of the above paper, which we have taken from the *Christian Observer*, would doubtless be not a little surprised were he told that this plan for expelling the Creed, &c. from the walls of Churches, was carried to a far greater extent in this country, and not only so, but the Ten Commandments are not even read, and that too in many Congregations where a portion of the people not being able to read, have the opportunity of learning them, of acquiring a knowledge of the Scriptures only from their being read publicly in Church. Our own experience satisfies us of the wisdom of our Church, in directing such large portions of Scripture to be read in the Church, and of the impropriety of that practice, by which they are, against the directions of the Rubrics, sometimes, and in some places, omitted.—*Ed. Church Register.*

POETRY.

FRAILTY AND FELICITY.

Born in anguish, nursed in sorrow,
Journeying through a shadowy span,
Fresh with health to-day, to-morrow
Cold and lifeless,—such is Man.
Scarce produced to light, ere dying,
Like the fancied vision flying;
Scarcely budding forth, when blighted:
Dust to dust again united.

Richly shines the rainbow glowing,
Lightly laughs the morning beam,
Sweetly smells the flow'ret blowing,
Deeply rolls the mountain stream:
But the heav'nly bow hath faded,
And the morning beam is shaded,
And to earth the flower hath hasted,
And the mountain stream is wasted.

Yet though pass'd awhile, these lie not
Ever in destruction's chain,
Though the flow'rs may fade, they die not,
Spring shall wake their buds again;
Morning's smile again shall brighten,
And the storm the rainbow lighten,
And the torrent (summer finish'd)
Roll its waters undiminish'd.

Man alone, when death hath bound him,
 Moulders in the silent grave:
 Of the friends, who once were round him,
 None to succour, none to save!
 Then, when night and gloom assail thee,
 And thy strength and glory fail thee,
 And thy boasted beauty waneth,
 Cold—in darkness—what remaineth?

Cheering splendour yet attends us,
 'Midst these scenes of deepest gloom;
 'Tis our HOPE IN CHRIST defends us
 From the terrors of the tomb.
 When we leave this vale of sadness,
 'Tis to share unmingled gladness;
 O the happy—happy greeting,
 Jesus—and our friends then meeting.

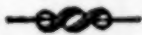


LINES FOR A GRAVE-STONE.

By the Rev. T. DALE:

Like the shadow that declineth;
 Like the transient flash that shineth;
 Like the dreams with night that vanish;
 Like the pleasures pain doth banish;
 Like the joys of love in fleetness,
 (But, Oh! how unlike in sweetness;) *Stranger*, such *was* life to me:
 Shall it not be such to thee?

Like the broad and boundless ocean;
 Like the billow's ceaseless motion;
 Like the deep and silent river,
 Rolling on its course for ever;
 Like the mine's exhaustless treasure;
 Like the gulph no eye can measure;
Stranger, such *is* life to me:
 Must it not be such to thee?



BEFORE THE SACRAMENT.

By Bishop HEBER.

Bread of the world, in mercy broken!
 Wine of the soul, in mercy shed!
 By whom the words of life were spoken,
 And in whose death our sins are dead!

Look on the heart by sorrow broken,
 Look on the tears by sinners shed,
 And be Thy feast to us the token
 That by Thy grace our souls are fed!

RELIGIOUS INTELLIGENCE.

Domestic and Foreign Missionary Society.—Extract from the Report of the Executive Committee, made to the Society at their Annual Meeting on the 13th of May:

The Rev. Ralph Williston, of the diocese of Delaware, had been appointed in the preceding winter an agent of the Society, with a view to his proceeding to Tallahassee, in Florida, which had been, on the nomination of the Rev. Dr. Gadsden, at the meeting of the Board of Directors in November, 1826, made a missionary station, to ascertain the prospects of the Church there; and make arrangements for the commencement of missionary operations in that place; and also for collecting funds in the southern states, while on his way. At the meeting of the Board in May last, he was placed on the list of missionaries. He departed for Tallahassee early in the spring, but having reached Pensacola, was advised against proceeding to Tallahassee at that season, and after having passed some weeks in Pensacola, during which he organized a respectable congregation, and subscriptions were commenced for building a Church, he returned to this city. His early return was unexpected to the Committee, though they could not reasonably object to it under the circumstances of the case. Mr. Williston was, therefore, employed through the summer in visiting some of the eastern states, to draw attention to the society, and endeavour to increase its resources. He was partially successful. About the close of October, Mr. Williston again left here for Tallahassee, which he reached in the following month. After an absence of six months, he has again returned, with the intention, if the Executive Committee should be able to sustain him, to take his family to Florida, and there enter upon the work of a Gospel missionary. The Committee are satisfied that there is no region of country open to them where the services of faithful missionaries are more needed, or greater prospects held out to them of gathering into the fold of Christ the wandering sheep of the wilderness.

In consequence of a suggestion in one of Mr. Williston's reports, the Executive Committee adopted a resolution, authorizing the employment of a suitable Clergyman as agent to visit the country bordering on the river Mississippi, and its lower tributary waters, for the purpose of ascertaining its spiritual condition, and its means and disposition for receiving and sustaining the institutions of our holy religion. The motives which led to the adoption of this resolution were the belief which the Committee entertain, that there are numerous members of our Church scattered over this rapidly populating region; that such an agent would, in many instances, be able to collect them together, make them known to each other, induce them to make the necessary efforts for forming congregations, which has been repeatedly the case in the instance of solitary and unassisted efforts of Clergymen, who have been led by ill health, and other causes, to that country. A measure of this kind, carried

into effect, the Committee believed would be useful in making known the claims of our distant brethren, now destitute of the means of grace, upon the sympathies of our Church—would open to the knowledge of the younger Clergy stations of much usefulness and interest, and would lead to other results of the highest importance to our western brethren, and interesting to the whole Church. They regret to be obliged to state, that they have not yet been able to procure a labourer for this interesting field, earnestly as they have desired it; but they would fain hope, that this statement of their wishes and intentions, may meet the eye of some one who would deem himself called by Providence to this interesting work; in which, the Committee firmly believe it may be said that, he shall in no wise lose his reward.

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Convention of the Diocese of Pennsylvania.—The Annual Convention of this Diocese, was held in Philadelphia, May 20th. There were present the venerable Bishop White, and the Assistant Bishop, Dr. Onderdonk, and 54 Priests and Deacons. A large number of Parishes were represented by about 130 Delegates. Prayers were read by the Rev. W. C. Mead, and a sermon delivered by the Rev. Mr. Weller. The Rev. W. H. De Lancey was chosen Secretary. The following extracts are taken from Bishop White's Address:

“Early in the year 1811, within a short time of the election of Dr. Hobart to the Episcopacy of New-York, and with the view of defeating that object, there appeared, in a printed pamphlet, sundry statements injurious to his character. Before the publishing of any counter statements, he was elected to the Episcopacy by a large majority of the Clergy, and of the lay deputies of the Diocese, under knowledge of the charges, and with conviction of the untruth of them. That very respectable corporation, the vestry of Trinity Church, indignant at the treatment of one of their pastors, took measures which affected the pecuniary interests of the accuser, and his standing within their parochial connexion. The case came, in canonical form, before Bishop Benjamin Moore, and the other Clergy of the Diocese. Their decision was unequivocally in favor of the vestry, with whose cause the character of Bishop Hobart had become identified. The defeated party brought the matter before the supreme court of the state, the judges of which, with the consent of the parties, condescended to act in the character of referees; and by their decision, the act of the Bishop and Clergy, comprehending a justification of Bishop Hobart, was confirmed. But after the lapse of 16 years, the statements have been revived, without the least reference to the decision of the Bishop and Clergy, or to the award of the judges, or to the counter statements, to which, to this day, there has not been a reply. The present notice of the calumnies is not the suggestion of private friendship, however felt and cherished for a right reverend brother, but an act of justice to him, and an imperious duty on my part, because of injury sustained by him

in consequence of a service performed for this Diocese, at my request, made in pursuance of the rubric. * * * *

It is to be hoped that the instituting of the Episcopal Sunday School Society, seated in New-York, but co-extensive with the United States, will not be thought to supersede the necessity of our Diocesan Sunday School Society, now become auxiliary to the other. That of the Diocese has still before it a considerable and permanent work, in providing our Sunday Schools with tracts and books, and in guarding against extraneous agencies.

The Female Tract Society continue their exertions. They have published within the last year nine valuable tracts, for which their expenditure has been \$464 16; and they respectfully inquire, why this useful institution, which has been deemed by the Society for the Advancement of Christianity an important coadjutor, is not more encouraged. * * * *

It is highly gratifying to your Bishop, that he can present an encouraging account of the fund provided for the support of the Right Reverend his assistant and successor. The amount of what has been raised in the few congregations in which there has been compliance with recommendations to the effect, according to the last statement of the account of the Treasurer, is \$12,064 57. It is in the United States 6 per cent. stock, and in the management of three trustees, under the direction of the Standing Committee.

The generous bequest of the late Rev. Dr. Pilmore, was mentioned in the last annual address, as pending in law. The supreme court of the commonwealth have adjudged it, in trust, for the use declared by the testator, to our incorporated Society for the Advancement of Christianity in Pennsylvania; a result to which no hinderance was interposed by the executors of the deceased, further than was necessary for their security. The entire proceeds of the bequest are, in 6 per cent. United States stock, \$7,969 12. These two funds are to be permanently applied to the support of the Episcopacy, and amount to somewhat upwards of \$20,000. The part of the fund, purchased by the legacy of Dr. Pilmore, will necessarily be in the custody of the said Society, and to be governed by the will of the reverend donor.

In addition to what has been stated, it has been the effect of the public spirit of sundry members of our Church, that they have raised among themselves, on loan without interest, a sum which has purchased, in public funds, to the amount of \$30,851 85. The loan is to be repaid by the collections to be gathered in the Churches. Any further than as it may be so repaid, it will cease with the Episcopacy of Bishop Onderdonk. In the mean time, the stock is under management of a Committee appointed by the lenders."—*Church Register.*

Diocese of Delaware.—The Right Rev. Dr. Onderdonk, Assistant Bishop of Pennsylvania, has lately made an Episcopal Visitation of the Diocese of Delaware, under the authority of the 20th canon of the General Convention.

New Churches.—The corner stone of a new Episcopal Church, to be called St. Paul's, was laid in West Whiteland, Chester County, (Penn.) on the first of last May.

The corner stone of another Episcopal Church, was laid in Hartford, (Con.) on Tuesday, the 13th of May, by the Right Rev. Bishop Brownell. The cavity of the stone, having the customary contents, being closed up, the Bishop pronounced these memorable and emphatic words: "Other foundation can no man lay, than that is laid, which is Jesus Christ. I lay this corner stone of an edifice to be devoted to the worship of God, in the name of the Father, and of the Son, and of the Holy Ghost." A very appropriate address was then delivered by the Rev. N. S. Wheaton, Rector of of the Parish, from which we make the following extracts:

"The motives which prompt us to this undertaking, my Christian friends and brethren, are such, we trust, as we are neither afraid nor ashamed to avow. It would be no wish of ours, were the thing possible, to build on the ruins of other denominations, who hold the essentials of the Christian faith. "We would overturn no man's altar—we would spoil no man's prayer." We only desire to exercise that liberty wherewith Christ has made us free; and which our political institutions have assured to us, in common with all classes of citizens. We censure none for the preferences they may honestly entertain:—we too have ours; and it is a pleasing thought, that the truly good of all denominations may hold the faith in the bond of peace, while they bow down before different altars.

We build this temple in opposition to the rulers of the darkness of this world. With the spirit that worketh in the children of disobedience, we wish to be on no terms of amity. Let there be perpetual war between us, whether our enemy comes in the hypocritical guise of a child of light, or in his own proper attire. If this undertaking should result, in winning over any subjects of Satan's kingdom to the truth as it is in Jesus, our labour will not have been in vain in the Lord.

This temple we erect to the glory of God the Father, the Son, and the Holy Ghost—the holy, blessed, and glorious Trinity. We have no ambition to become the disciples of that *improved* theology, which strips our adorable Redeemer of all the attributes of a divine Being, and sends us to our own good works for the means of propitiating the Deity. This is no temple of Unitarianism: and God grant it may never become such. Palsied be the tongue, which, in the pulpit of this house, shall ever deny that the Word was God—that Word which was made flesh, and dwelt amongst us. Hitherto, our scriptural forms of worship, with the divine blessing, have kept us singularly free from the errors, which have elsewhere overthrown the faith once delivered to the saints; and we cannot help thinking, that every successful undertaking of this kind will be hailed with pleasure, by the good of every Christian name. It is an additional defence erected against the spread of that fashionable

infidelity, which assumes the garb of religion, only to make war on every thing in it worth preserving."—*Episcopal Watchman*.

The corner stone of another Episcopal Church, to be called Trinity Church, was laid in the city of Washington, May 31st. with Masonic ceremonies. An address was delivered by the Grand Master, followed by a very impressive address and prayer, by the Rev. Henry Van Dyke Johns, Rector of the Church.

The corner stone of a new Church, to be called Christ Church, was laid in the village of Oswego, New-York, on Friday, the 9th of May, by the Rev. John McCarty, the Rector of the Parish.

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American Bible Society.—The Anniversary of this Institution was held on Tuesday the 8th of May, at the City Hotel, New-York. The Annual Report states, that the receipts of the past year amount to \$75,879, and the expenditures during the same period, was \$83,255. The number of Books issued, has been upwards of 130,000. Of these, more than 70,000 were English Bibles, and about 60,000 English Testaments.

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The Theatre.—I have often seen it stated, says the New-York Observer, by the enemies of religion, that much art was practised by Christians, to obtain money for the support of missionaries. But let us look and see the amount of money which is spent for the support of the Theatre. The managers of the Park pays annually, for the lease of the building occupied for the Theatre, *eighteen thousand dollars*; and it is probable that the other expenses attendant upon it, for the salaries of actors, &c. must be at least *thirty thousand more*. Then, according to his statement, the profits in a single year, have amounted to *fifty-two thousand*; which, added to the above, would make the amount paid at one Theatre in a year, *One hundred thousand dollars*. There are now four Theatres in New-York, and supposing the amount paid to each to be seventy-five thousand, it would give a total of *three hundred thousand dollars* per annum, for the support of Theatres in the city of New-York, to say nothing of the money consequently spent at their saloons, &c.

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Ecclesiastical Statistics.—In England there are two Archbishops, 24 Bishops; 11,053 Churches and Chapels belonging to the Episcopal Church; of which number, 125 have been erected since 1800. The whole number of dissenting congregations, are estimated at; Unitarian, 204, Independent, 1,203, Baptist, 805. Total, 2,212. The Church of Ireland has 4 Archbishops, and 18 Bishops; the number of Churches not mentioned. The Scottish Episcopal Church has 6 Bishops, 74 Priests and Deacons, 100 congregations, and about 60,000 members.—*Church Register*.

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Italy.—Under the auspices of the Prussian ambassador, new facilities have lately been afforded in Florence to the exercises of Protestant worship; and a Protestant burial ground, it is hoped, will be permitted, with the perfect good-will of the townsmen;

the Protestants having been obliged hitherto, to carry their dead to a considerable distance for interment.

Peru.—All monasteries and convents in Peru, containing less than eight monks or nuns, are to be immediately dissolved, and no city is to have more than one establishment for the religious orders.

Poland.—The Emperor of Russia and King of Poland, has given permission to the English Protestant residents in Warsaw, not only to perform worship in any place they may think fit, but also to build a Church at their own expense. They are unable, however, to do this, and are soliciting aid in England.

Infidelity.—In the city of New-York, it would seem, that a systematic effort is to be made to brave public opinion, and hurl defiance at the laws of God and man. A club called by a misnomer, "The Free Press Association," has been formed, which, among other "laboured deeds of hard earned infamy," meet every Sunday morning and afternoon, for the avowed purpose of profaning the Sabbath of the Lord, by profane songs, which they call "odes to nature;" by retailing Voltaire and Paine's vulgar ribaldry, in the form of lectures delivered from a mock pulpit; over which is suspended a portrait of Tom Paine, their prophet and deity, together with a painting of Indians, women and children, in a state of "nature."—*Nat. Phil.*

Anti-Duelling Association.—At a meeting of the citizens of Adams County, (Miss.) on the 8th of March, an association was formed of gentlemen, who resolved to exert their united influence, and use every honorable and lawful means to suppress the murderous practice of duelling.

Church Music.—We have had, says the *Philadelphia Recorder*, a very limited opportunity of examining the proofs of this new collection; and as far as it goes, we think very highly of it. The tunes are well selected, and the harmonies arranged under the review of the best masters. We trust that it will be received with universal favour.

Turkish Barbarism.—Accounts from Constantinople, as late as the 19th of March, state, that a decree of the Sultan had been announced, declaring "that henceforward no religious sects will be tolerated in the empire, except those which recognize the authority of the Greek and Armenian Patriarchs, or of the High Rabbi: and that those who remain must attach themselves to one of these sects, or emigrate." In the latter case, their property is to be confiscated. To cap the climax of folly, it is also decreed, that all the young Catholic girls must marry men of one of the tolerated sects, or be transported to Asia.

Judaism renounced on a Death-Bed.—A Letter from Offenbach, Germany, dated Dec. 1st, 1827, states that, "Mr. Weissemburger, supposed to be the richest Israelite of Manheim, had his children trained up in the Christian religion, and instructed by the Rev. Mr. Karbach. The same is now done by many Jews who are indifferent to all religions; this was regarded as a common case. Last summer he went to Langenbrucken, a watering place. Suddenly he was taken very ill; he sent directly to the next place, where a Protestant minister was, in order to be baptized. As this minister could not come quickly enough, he was baptized by the Roman Catholic priest of the place. He had just time to appropriate a sum of money for the poor of the place, and then passed into eternity."

Sanctification of the Lord's Day.—A Society was organized in New-York, on the 11th of May, entitled "General Union for Promoting the Observance of the Christian Sabbath." It is to consist of the friends of morality and religion of all denominations; who are required on their admission to subscribe to the following pledge: "We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures, and we pledge ourselves to each other, and to the Christian public, to refrain from all secular employments on that day, from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also, that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath." Const. Art. 6. The Officers of the Society are: the Hon. Stephen Van Rensselaer, President; 28 Vice Presidents; 2 Secretaries, a Treasurer, 35 Directors; Executive Committee, nine.

Public School Society.—The Society's Schools amount to 85, and are attended by about 25,000 Scholars. The number of bibles and testaments issued by the Society last year, amounts to 2189, and the tracts and elementary books to 5807. The Schools have created a great thirst for reading, and the Highlanders have become anxious to have a Bible or Testament in their own language.

Mexico.—A correspondent of the *Christian Remembrancer*, says: "I saw the agent of the Bible Society in Mexico, and he appears as judicious, discreet a man, as they could have selected for so arduous and delicate an office. Since his arrival, Bibles are publicly sold, as are a translation, by the Rev. Blanco White, of Paley's Evidences, of Porteus' small tract on the same subject, and another book, which I think is Doddridge's Rise and Progress."

Fernando Po.—On this Island, which is near the coast of Benin, Africa, and about 60 miles in circumference, a mission has just

been established by the Church Missionary Society, with encouraging prospects.

Reformation in Silesia.—Many Priests in Silesia have introduced changes into the service, and even in some cases, used the German language. Orders have come from the Cathedral against this change, and the name of "heterodox" is liberally bestowed upon its authors. But these Cathedral orders are not observed, even in Breslau. And in many parishes the Priests have a written ritual of their own, and have laid aside every thing but the Latin Mass. The "Asperges" is in many places given up. The sprinkling with holy water is also often abandoned. The benediction is given in German; and during the service, German hymns are sung. A Dr. Klotz, Priest at Neuherder, in the Diocese of Augsburgh, has abjured the Romish faith, and published his reasons for so doing, declaring that he did not take this serious step without many years consideration and study of Scripture. A Priest named Fischer, a professor in the Gymnasium at Landshut, has become a Protestant, and the King of Bavaria has appointed him to a professorship in one of the Protestant Universities. A Priest named Gossner, at Munich, published a sermon called "Primitive Catholicism," which has gone through several editions, and has been published in French, first at Colmar, in 1821, and again in 1826, at Paris.—*Episcopal Watchman.*

Saxony.—The King of Saxony has recently issued an ordinance, forbidding, under heavy penalties, any Saxon, under the age of 21 years, or of a weak intellect, changing his religion, except in the article of death. A Saxon secretly professing a new faith, is condemned to pay a large mulct, and to lose for ever his civil rights. We had begun to hope that the era of such absurd and intolerant edicts had passed away.—*Ibid.*

Germany.—A magnificent plan is in progress for collecting and reprinting, in a cheap form, the whole of the works of the Continental Reformers of the sixteenth century, including some unpublished treatises. Four or five octavo volumes will be published yearly, at one dollar each.

Convention of the Diocese of Virginia.—The Annual Convention of the Church in this Diocese, was held in Petersburg, on Thursday, May 15th. There were more than thirty Clergymen present, and about the same number of Lay-Delegates. The consideration of the Report of the Committee, in relation to the proposed alterations in the Liturgy, was postponed till the next Convention. The *Philadelphia Recorder* having published Bishop Moore's Address at the opening of the Convention, we copy the following interesting paragraphs:

"Before I conclude, there is one more point, to which I think it my duty to call the attention of this Convention: and as a year

must necessarily elapse before a final determination of the question can take place, we shall have full time allowed us for reflection and consideration.

Although my labours the past year have been equal to the labours of any preceding twelve months, still from my advanced age it is impossible for me to calculate upon a long continuance of such effort and exertion. It is my wish, provided the Convention should think proper, so to alter the Constitution of the Church, as to admit of the consecration of either a suffragan, or an assistant bishop in this diocese. It was proposed several years ago, in consequence of the great extent of this diocese, to divide it into two parts, in order that the parishes might receive Episcopal visitations more frequently than is prescribed by the canons. As this purpose can be secured by the appointment of a suffragan, or an assistant bishop, I would recommend it to the Convention so to alter the Constitution, as to secure the contemplated measure. It is my sincere desire that a bishop should be appointed during my life; and as such an appointment can now be made with perfect unanimity, it is expedient that it should be done. It will give me pleasure to unite in labour with the man of your choice. It will render me happy in the hour of my departure to know the individual, to whom I am to resign the arduous duties of the episcopate: to whose care this peaceful, quiet diocese shall be committed. May the Almighty direct us in all our doings with his most gracious favour, and further us with his continual help."

Convention of New-Jersey.—The Convention of the Diocese of New-Jersey met on Wednesday, the 28th of May, at Burlington. There were present the Bishop (Dr. Croes,) and nine Presbyters. Thirteen Parishes were represented. Morning Prayer was read by the Rev. C. Dunn, and the Sermon preached by the Rev. J. M. Ward. The Rev. John Croes, jun. was appointed Secretary. The Bishop, in his address, reported 22 Confirmations during the past year. The Aggregate of the Parochial reports was nearly as follows: Communicants, 567; Baptisms, 148; Families, 684; Funerals, 49; Sunday Scholars, 166.—*Church Register.*

A Consistent Christian.—The present Earl of Roden will be remembered, says the *New-York Observer*, by most religious persons, from the beautiful and affecting exhibition of Christian simplicity which he gave at the anniversary of the British and Foreign Bible Society in 1823. In language which drew tears from every eye, and sympathy from every heart, he described his conversion from sin to holiness: and by this public act, became in a manner pledged to walk worthily of his high vocation. How true he has been to his profession, may be inferred from the following anecdote, which has been communicated to us from an unquestionable source:

When George IV. visited Ireland, the Earl of Roden, as standing among the most conspicuous young noblemen of that country, was

appointed one of the "Lords in waiting." His duty in this situation obliged him to attend the King on every public occasion. His Majesty, while in Dublin, attended the Theatre: and now came the trial of Lord Roden's Christian principles. At the appointed time he was found in his place, and accompanied his Majesty to the lobby of the house, when he respectfully asked leave to proceed no further. The cause of such a request was naturally demanded. He informed the King, that in so doing, he acted from conscientious motives. That when the change took place in his views and feelings, he saw the inconsistency of conformity to the world, and, having quitted its gaieties, he could no longer mingle in such a scene. The king granted his request, with his usual good humour: but it was expected, as a matter of course, that Lord Roden's attendance would in future be altogether dispensed with. Such, however, is not the character of George IV. He approved the Earl's conduct; and next morning appointed him one of his household.

Punishment of Duelists.—The King of Prussia has ordered the Count de Lobenstat, convicted of assassination in a duel, to be imprisoned for life, and deprived of all his honors. Others concerned, have been sentenced to confinement for various periods, and among them, the Count's second, Poppe, for twenty-five years.

Horne's Introduction.—We are happy to inform our readers, on the authority of a letter received by one of the Editors, from the Rev. Thomas Hartwell Horne, dated April 16th, that a new edition of his valuable Introduction was then in press, and was to be published in May. The Bibliographical matter which had been interspersed in the second volume, is now collected into an appendix at the end; and forms a select Bibliotheca Biblica, methodically arranged, and enlarged by the addition of nearly 500 articles, principally modern foreign books. By an improved typographical arrangement, room is found, without apparent enlargement of the work, or increase of price, for 180 or 200 pages of additional information of various kinds. We are glad to learn that the effort which is making by some foreign scholars, to naturalize German Neologism in England, has induced Mr. Horne to insert, without apparent opposition, some useful cautions, to guard inexperienced students against its influence. I look to the forthcoming edition, says the excellent and indefatigable author, for something like compensation, for thirty years labour.—*Episcopal Watchman.*

Convention of Maryland.—The Annual Convention of the Diocese of Maryland, met at Annapolis on Wednesday, June 4th. Present, forty-four Priests and Deacons, and about the same number of Lay-Delegates, each of whom represented one parish. The sermon was preached by the Rev. S. Tyng. The Episcopate being vacant, an ineffectual attempt was made during the first day to organize the Convention by the election of a President, who, by

the constitution of the Church in that state is a standing officer. On Thursday morning, the Rev. Dr. Wyatt, of Baltimore, was elected to that office by a majority of eight votes upon joint ballot. The Convention then proceeded with its usual business, and appointed the next morning at 9 o'clock, to ballot for a presbyter to fill the office of bishop. At that time there were three attempts made by the Clergy, unsuccessfully, to nominate a candidate, which produced the following results: two-thirds of the votes of Clergy and Laity being by the constitution necessary to a choice.

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| 1. Rev. J. Johns, 24. | Rev. Dr. Wyatt, 18. |
| 2. Rev. J. Johns, 25. | Rev. Dr. Wyatt, 17. |
| 3. Rev. J. Johns, 24. | Rev. Dr. Wyatt, 17. |

Rev. Mr. Henshaw, 1.

As it was plain, under these circumstances, that no nomination would be effected by the Clergy, and as it was understood that the Clergyman having the greatest number of votes, as above, would not be acceptable to a majority of the Laity, it was finally determined to defer the election to the next Convention.

The Rev. Messrs. Stone, Clowes, Judd, Keech, Bartow, Gillip, and Blanchard, were elected the Standing Committee.—*Church Register.*

Conventions.—The Conventions of the Dioceses of Connecticut, Ohio, Delaware, Rhode-Island and Massachusetts, were to have been held last month; but no account of their proceedings, has, as yet been received.

General Theological Seminary.—The annual exercises, improperly called the commencement, of this highly interesting and important institution, were to have been held on the 27th ult. We shall take great pleasure in laying before our readers, an account of the proceedings, as soon as they shall come to hand.

Excellence of Sunday Schools.—It is highly gratifying to religious persons, to witness the exertions which are every where making by the friends of the Redeemer, to imbue the minds of children with a knowledge of the "truth as it is in Jesus;" to overcome the corruptions of their nature, and to lead them to Christ. These candidates for a happy eternity can soon be taught to understand the hatefulness of sin; to feel a lively interest in the vicarious sufferings of the Saviour; and to love and obey him as their Redeemer and their God. But besides the effects which are immediately produced on the pupils themselves, the benign influence which Sunday Schools cannot fail to exert upon the rising generation, must necessarily produce the happiest effects on the moral condition of Society. The example of well educated, orderly, religious youth, will be seen and felt; and, by the blessing of God, be imitated. Irreligion and vice will, in some degree, be restrained, while all the amiable virtues of the Christian religion, will be planted, and will flourish in their stead. Surely, such institutions deserve the encouragement and support of every Christian, and every friend to the best interests of his country.

The Methodists.—At a General Conference of the Methodist Episcopal Church, lately held at Pittsburgh, Penn. a resolution was passed, declaring it to be expedient to form a Bible Society within their own connexion, independent of any other similar institution. They had before found it necessary to have their own Tract and Sunday School Societies, in which the distinctive religious tenets of their own Church, may be illustrated and enforced.

The Quakers.—A very serious schism has taken place among these meek and sedate disciples of Fox, which has terminated, at their late general meeting held in New-York, in the withdrawal of 400 persons who remain firm in the original principles of the sect. The rest were the followers of Hicks, who, it appears, are deemed by the others as nothing better than deists. The *New-York Observer* remarks: "We cannot but feel a deep interest in this matter, for we view it not as a contest between men of the same character, but between truth and error. Our acquaintance with a number of the orthodox Friends has convinced us, though once full of prejudice against the sect, that they hold to all the essential doctrines of Christianity, and many of them exhibit unquestionable evidence of true piety. On the other hand, we believe the Hicksites are all Unitarians, and we need not say that with the rejection of the supreme Divinity of Christ are connected other kindred errors, which, altogether, form a sufficient ground of separation in any denomination of professing Christians."

BIBLE QUESTION.

Explain the Parable of the Unjust Steward, (Luke xvi; Ninth Sunday after Trinity.)

Consult *Mant and D'Oyley's Family Bible*;—*Stanhope* on the Epistles and Gospels, Vol. III;—*Whitby's Commentary*;—*Doddridge's Family Expositor*, Vol. II;—*Tillotson's Sermons*, Vol. II. folio;—*Jortin's Sermons*, Vol. II;—*Dodd, or Gray, on the Parables*.

Answers, the first week in August.

Theological Library—Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Librarian reports the following Donations made during the month of June:

By Col. Samuel Warren.—Sermons upon several subjects, preached in the Cathedral Church of St. Peter, in Exeter. And two Latin Sermons, preached before the University of Cambridge. By John Warren, D. D. late Prebendary of St. Peter's, Exeter, and formerly Fellow of Queen's College in Cambridge, 2 Vols. 8vo. calf, London. 1739.

The Truth of the Christian Religion, in six books, by Hugo Grotius, corrected and illustrated in the notes, by M. Le Clerc. To which is added, a seventh book, concerning this question, what Christian Church we ought to join ourselves to. By the said M. Le Clerc. Done into English, by John Clarke, M. A. 18mo. sheep, London, 1711.

A Short and Plain Instruction, for the better understanding of the Lord's Supper with the necessary preparation required, for the benefit of Young Communicants, &c. By the late Right Rev. Father in God, Thomas, Lord Bishop of Sodor and Man, 2 Vols. 18mo. sheep, London, 1765.

The Holy War, made by Shaddai upon Diabolus, for the regaining of the metropolis of the World, or the losing and taking again of the town of Mansoul. By

John Bunyan, Author of the Pilgrim's Progress, 1st. and 2d. part, 24mo. sheep, London, 1759.

La Liturgie, or, Formulaire des Prières, Publiques Selon l'usage de l'Eglise, Anglicanæ, Nouvelle Edition, Revue et Corrigée, 24mo. sheep, A Londres, 1776.

By Hon. Thomas S. Grimké.—Missionary Herald for May, 1828, 8vo. stitched.

By Eben. Flagg.—La Sainte Bible, qui continent le Vieux et le Nouveau Testament, expliquees par des notes de Theologie, and de Critique sur la Version Ordinaire des Eglises Reformées, &c. Par David Martin, Pasteur de l'Eglise Wallonnre D'Utrecht, folio, sheep, Amsterdam, 1707.

By Ebenezer Thayer.—Records of Patriotism and Love of Country. By William Bailey, 8vo. bds. Washington, 1826.

The Psalms and Hymns, with the Catechism, Confession of Faith, and Liturgy of the Reformed Dutch Church in North America, selected at the request of the General Synod. By John H. Livingston, D. D. S. T. P. 24mo gilt roan, New York, 1825.

Books in any department of Literature, will be gratefully received by Ebenezer Thayer, Librarian, at the Library, No. 79 Broad-st. between Meeting and King-sts. Entrance through the gate. Library hours, every day, Sunday excepted, from 12 till 2 o'clock.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia.—On Sunday, May 18th, 1828, in Bristol Parish, Petersburg, Messrs. Ebenezer Boyden, Charles Dresser, John Cole, Zechariah Goldsmith, Mervin Allen, Jared Rice, and Nahum Osgood, were admitted to the Holy Order of Deacons.

We observe by Bishop Moore's Address to the Convention, that the following Deacons were ordained Priests in the course of the last year, of which we had not met with any notice before: viz. the Rev. William D. Cairns, the Rev. John Grammer, the Rev. William G. H. Jones, the Rev. Jacob Keeling, and the Rev. William F. Dee.

By the Right Rev. Dr. White, Bishop of Pennsylvania.—On Wednesday, May 28th, 1828, in Christ Church, Philadelphia, the Rev. Benjamin Hutchins, and the Rev. John A. Hicks, Deacons, were admitted to the Holy Order of Priests.

By the Right Rev. Dr. Hobart, Bishop of New-York.—On Monday, May 19th, 1828, in St. Philip's Church, Philip's town, Putnam County, New-York. Mr. John K. Goodman, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Sunday, May 11th, 1828, in St. Paul's Church, Boston, Mr. James Everett, a Chaplain in the Navy of the United States, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Brownell, Bishop of Connecticut.—On Monday, June 2nd, 1828, the Rev. William H. Lewis, Deacon, was admitted to the Holy Order of Priests; and on Wednesday, June 4th, at Norwalk, the Rev. William A. Curtis, was admitted to the Holy Order of Priests.

CONSECRATION.

By the Right Rev. Dr. Hobart, Bishop of New-York.—On Wednesday, May 21st, 1828, St. George's Church, at Halket's Cove, on Long Island, New-York, was solemnly consecrated to the Christian Worship of Almighty God.

CALENDAR FOR JULY.

3. Monthly Meeting of the Standing Committee of the Protestant Episcopal Missionary Society, &c.
6. Fifth Sunday after Trinity.
7. Monthly Meeting of the Trustees of the Protestant Episcopal Society, &c.
13. Sixth Sunday after Trinity.
20. Seventh Sunday after Trinity.
25. St. James.
27. Eighth Sunday after Trinity.
31. Meeting of the Standing Committee of the Protestant Episcopal Missionary Society, &c.